The Bombay Guardian.

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WEEKLY REVIEW.

—The Rev. Mr. Mansell, of Gonda, furnishes the *Lucknow Witness* with an interesting account of conversion. Mr. Mansell was accustomed to conduct services in the bazaar with Native helpers. They were favoured with large and attentive audiences. After a while a Hindoo preacher took his stand near them and drew off the audiences. The people all forsook the preacher of the Gospel whenever they heard the voice of the Hindoo, reciting the praises of Ram. The Christian missionary and his colleagues were driven to earnest prayer, and renewed diligence. A proposal was made to the opposition preacher that he should come and hear the missionary preach for half an hour and then reply for half an hour. He did so on one occasion. Afterwards his wife fell ill, and fearing to lose her, he brought her to the missionary's wife, for treatment. Upon her recovery, he manifested a desire to become acquainted with the Christian religion, and received a number of books including the New Testament. By the blessing of God upon the perusal of these and upon the conversations had with the missionary, he became convinced of the truth of Christianity, and on the 18th of last month, with his wife, confessed his faith in the Lord Jesus Christ, and received baptism. Subsequently at a preaching service in the bazaar he declared his reasons for the step he had taken.

—The mail that arrived on Tuesday brought us word that the Indian Contingent had begun to embark at Malta for Cyprus, and a telegram received the same day informed us that they had begun to embark at Cyprus for Bombay. Some may be inclined to use the proverb *Montes parturiunt, nascitur ridiculus mus.* But we are not sure that the expedition has been altogether in vain. The demonstration may have had its value in some quarters; it is better that the men come back than that they should have perished in battle or by sickness; the ice has been broken, and Indian troops will lose their old fear of *kala pani*; it may tend even to de-insulate the country, somewhat. Still it seems strange that they should scarcely have landed in Cyprus before they should have been ordered back to India.

—Mr. Sorabjee Shapoorjee Bengalee, having prepared the draft of a bill to regulate the labour of persons employed in the mills and factories in the Presidency of Bombay, presented it to the Bombay Government by which it was forwarded to the supreme Government, the local Governments not having the power to legislate in the matter. The Bombay Government could not however report to the Government of India that a case had been made out for the passing of such a bill. The hours of work in the mills of Bombay, vary, according to the season, from eleven hours to thirteen. The Bill proposes that they be limited to eleven hours for adult males, ten for adult female, nine for boys and girls between 8 and 14 years of age, including one hour for meals, with one day of rest in every seven. These restrictions would still leave longer periods than those provided for in English Factory laws. We are sorry that our Government did not recommend some legislation of this kind. Some action of the kind is urgently needed. The periods of labor are too long for this climate. Many of the operatives have to walk a mile or two, going to the place of work and returning from it. Especially is the strain upon the children severe. It is a question whether such young children should be allowed to slave in these mills at all. It looks like a stigma on the age we live in that children should be made to do work that properly belongs to adults. At a recent meeting of the Trade Unions of Chicago one of the speakers made the following statements. There were children in Massachusetts factories—children no higher than the low railing before him—working for 15, 18, 20 cents a day. What the trades-unions of America ought to do was to insist on the non-employment of children. The capitalists in New England were systematically supplanting the labor of the men by the labor of their wives and daughters. They were taking children of six and seven years of age and putting them in competition with their fathers for a living. In Massachusetts, and probably here, too, they were systematically weeding out the men. In the clothing departments of New England factories, if a man applied for work he was told there was none for him, but if he would stay at home and rock the babies, they would employ his wife What was the reason of all this? Because hitherto they could get working-women cheaper than men, and because the women were unorganized and more manageable. He understood there were women working in clothing departments in Chicago to-day for $1.50 and $2 a week. Where was the Republic to land when the sisters, daughters, and mothers had to work for less than would pay their board, and in competition with the men, at that?

—We had a few lines from the Rev. Mr. Schwarz, Ch. Miss. Soc., Nassick, written on Monday last; on Tuesday he died. He was apparently in health, when he wrote. He was ill only cause twelve hours. The announcement of his death will great sorrow to the friends of missions in this presidency. Mr. Schwarz arrived in Bombay January, 1855 and was appointed to Jooneer. More than half of his period of missionary service was passed at that place. He has also been stationed at Aurungabad, Booldana, Bombay and Nassick. For the last three years he has been resident missionary at Sharanpoor, near Nassick, where he was Superintendent of the Native Orphanage, with pastoral charge of the church. We sympathize much with the Church Miss. Society in this new bereavement sustained by them. Mr. Schwarz is the author of a number of works in the Marathi language. He translated the Heart-Book, also Kurtz's Scripture History, and prepared a History of the Church of Christ during the first three centuries.

—In the Sharanpoor Orphanage there are at present 53 boys and 38 girls. They are fed and clothed and are brought up in such a way as is calculated to fit them for the duties of life and enable them to earn their living. The Institution is entirely dependent on voluntary contributions, and we heartily commend it to the sympathy, prayers and aid of our readers. The financial year will hereafter close Dec. 31st, instead of June 30th, as heretofore.

—We are glad to mention the arrival of the Rev. Mr. and Mrs. Young, in Bombay. Mr. Young has come out to take the pastorate of the Baptist Church in Bellasis Road, Bombay. We cordially welcome these new laborers, and trust that they will be much used of the Lord.

—Hatred has slain its thousands but red tape its ten thousands. There has been another victim of red tape in Bombay this last week. There is in the House of Correction one scale of diet for natives, based upon the usages of the people of this country, and another for Europeans. Coloured men are reputed to be natives, though the prisoner may be an American. Jacob Williamson, an American seaman, was sent to the House of Correction for disobedience, and was put upon the native scale of diet. This being utterly foreign to his habits, he sickened and died. It does seem strange that the Superintendent, having been advised by the doctor of the way in which the prisoner was suffering, should not have had power to act himself, but had to refer the matter to the Inspector General of prisons, pending which or in spite of which the poor man died.

—We have received some additional letters on the subject of 'tradition,' for which we have no space in this issue.

The *Indian Mirror* publishes the following from a correspondent:

"It is not many days since a Christian friend, a really good man holding the Bible in his hands, said to me, "I believe every word between these two covers to be absolutely true and divine." What could I say? What could I do but open the Bible,—in whose varied lights we both rejoiced,—and point him out the shadows. In all Christian lands, to-day, the buying and selling of men and women is a crime. We have outgrown slavery; and denounce it as a sin against man and against God. Is it then the word of God, or the word of semi-barbarous man, ascribed to Moses, [*see* Exodus XXI, 21;] which tells us that men and women, all but Hebrews, are "money"; are merchandise; are "chattels personal." The words are these: "If a man smite his servant or his maid with a rod and death ensue, he shall be punished—notwithstanding, if he (or she) continue alive for a day or two, he shall not be punished; for the slave is his money." "God Almighty was the first to ordain slavery," was preached from pulpits in the South, before the War of Emancipation (1860-64) in America. So says "the Holy Bible;" but that statement is unholy. So are a score of other statements, like those which approve of human *sacrifice*, (Jeptha's daughter;) of the *blood-feud*; ("Deliver him into the hand of the avenger of blood, that he may die; thine eye shall not pity him; that it may go well with thee." [Deut. 19-13] of returning evil for evil; ("Because they met you not with bread and water, in the way, thou shalt not seek their peace nor their prosperity all thy days forever: (Deut. 23rd 6:) and so on. This moral mis-guidance is darkness visible in many parts of the Bible—outside of what Jesus said: and much of it is distinctly condemned, repudiated and repealed by him. To call such human darkness divine light, is it not a sin? It is false and wicked to call these vile things holy. So, in the Koran. No honest Mahomedan in his heart approves what Mohamed gives us as law in the 33rd Chapter of the Koran regarding the purchase of women first to be slaves, and then to be concubines. No: the word of God in a pure and enlightened conscience tells him that this, and some other things in the Koran are wrong. It is a sin against God to receive slavery and concubinage even from Mahomed as ordained by the All Merciful and the All Holy One. Finally there is both light and shade in every ancient scripture. Let Christians and Moslems do as Brahmos have done in their Brahmo-Dhurmo, endeavoring to choose the good and reject the evil. Let truthful and brave men divide the light from the darkness, and say which is which."

The writer of the above has misunderstood the passage quoted by him from Exodus. In the first place he has misquoted the passage; it is not "the slave is his money," but "he is his money." The word slave does not occur in the passage; it does

not in fact occur in the pentateuch. The words: He is his money, are simply the statement of a fact, merely, that in as much as the bondsman is the property of the master, the latter is directly interested in his preservation, and will ordinarily be sure to treat him in the way best calculated to secure his services. In exceptional instances, the master, carried away by uncontrolled resentment, may carry the punishment so far that the servant shall die under his hand; in this case the guilt of murder will attach to the master. But if the servant die some days after the punishment, an element of doubt comes in; it may be difficult to establish the charge of homicide; the master has the benefit of the doubt for the reason already mentioned, that the law presumes that the master will prize his own property and take care not to destroy it.

We hold that very great injustice is done to the Bible, by overlooking the fact that it was given piecemeal to men, gradually, one communication preparing the way for another. Men were taken at their worst estate, fresh from Egyptian slavery, deeply degraded, selfish and perverse. God deals with men according to the nature that he has given them; he recognizes them as free agents; and instead of driving them by mere force, he sets before them motives and inducements, leaving to them the responsibility of their own choice. If God had sought to override all the habits and inclinations of the Jewish people they would simply have revolted, and gone back into Egypt. God brought his truth to bear upon them just as far as they could bear it. Certain things were tolerated for a season, until through the influence of the divine Government, the people had been brought into a position to see the evil of them. In the reformatories of London children are gathered in from the lowest haunts and dens of the metropolis. At first the attention of the teachers is directed to the accomplishment of very elementary reforms; other matters of great importance are for the present left in the back-ground, until the grosser faults have been corrected, those at least that will not seem too difficult to them. With all this care, the boys sometimes revolt, and make their escape. Now the very fact that the Bible was about sixteen centuries in being formed, is sufficient to indicate the fact that it was of the nature of a gradual development. Nothing then could be more unfair than to take the principles brought out in their fulness in the New Testament and use them to bring a reproach upon the early books. That the divine Teacher is one throughout is made evident by the fact that the principles of the New Testament are found in a germinant state in the Pentateuch. In the days of the Israelites, slavery in some form was universal; it existed among all nations; nor was it considered a wrong thing; and we have good reason for saying that if it had not been for Christianity it would still be justified. In the same chapter which the critic has quoted, it is said the Hebrew servant shall only remain in bondage six years; in the seventh year all bond-servants were free. Servitude among the Jews was more like that which obtains in Western Asia in modern times, where the slave is considered a member of the family, and, in general, prefer his bondage to the necessity of providing for himself. It was something altogether different from the slavery which recently existed in America. With regard to Jephta's daughter, the opinion of the best commentators is that she was not put to death, but was consecrated to the Lord for life, to remain a virgin. We deny that there is any where in the Bible a passage approving of human sacrifices. The blood-feud was not instituted by God; it existed among the people, and all that Moses did was to regulate it and provide for the safety of those who were endangered by it.—The man referred to in the passage quoted was a murderer, nor was he delivered up to his pursuers until his guilt had been established in fair trial.—On the other hand we could fill columns with extracts from the Mosaic writings revealing a most tender consideration for the poor, the afflicted and the tempted, and exquisitely calculated to refine and elevate.

It is a flattering role that the critic above-quoted would assign to human nature. We are to examine the different religious books and cull out of them that which accords with our ideas. Imagine a king, publishing a number of codes gathered from different parts of the world, and proclaiming to his subjects that every one is free to pick out of these codes the laws that he approves, for his guidance.

We have been favoured with the following letter:

"Your Guardian of the 27th July has an article "Salvation from Sin." The I. C. Herald accepts the truth of complete deliverance from sin but asks when? "On this side of the grave or the other side"? It argues from experience, that the majority of Christians at death are not completely delivered from sin and hence dares to believe that they will be "in articulo mortis." The ground of such a belief, is in the "Immortality of the soul" and its perfect and increased power of consciousness after death—and how do you meet this? Right nobly—You crush such an idea by the word of God and common sense. To quote your own words to which I would not presume to add—"But death is simply the cessation of life.—Instead of introducing some new power it takes away those that existed.—A man's pulse beats up to a particular moment and then does not beat again. His breath comes and goes up to that moment and then comes not again. *Consciousness ceases*—sometimes before the moment of dissolution. The work of sanctification then takes place before death."

Now, for believing precisely just what you have so ably expressed, I am branded as a backslider—all your argument above, surely must refer to the soul—surely not to the body—and you insist above that "conscioaness ceases." I conclude then, that you believe that at death the consciousness of the soul ceases for the following logical reasons.

The argument of the *I. C. Herald* does not include the sanctification of the body which it believes goes into corruption, but it (so far as I am able to understand) bases its belief of the complete sanctification of *the soul* after death on the theory that the soul is *perfectly* conscious after separation.—Your defence then in the words I have quoted, must refer to this very soul which the *Herald* believes conscious and you do not. If your arguement refers to the body, then you have not touched the platform of the Herald's argument, he is not defending the sanctification of the body in the grave but the soul in its separation. To sum up then; you either believe in the unconsciousness of the soul after separation and thus demolish the *C. Herald*, or you mean only that the unconsciousness referred to the body only and therefore you have not touched the *Herald's* conclusion that souls are sanctified "in *articulo mortis*."

This is plain to me, and——.Our first expression was——"Here is——after all accepting Scripture. "In Death there is no remembering Thee"—and "The Dead know not anything."

What was our argument? "Without holiness no man shall see the Lord." "To be absent from the body is to be present with the Lord." Death has no sanctifying power, being simply the cessation of life with all its powers. Therefore sanctification must take place before death. In speaking of the cessation of consciousness, we of course meant with refirence to this world. We were so understood by the generality of our readers. When Christians speak of man as mortal they do not think it necessary to add that they believe in his immortality. But our correspondent's mind is full of his own favorite doctrine, and he finds it in the writings of those who maintain the opposite We beg to suggest that as he has been misled in a case where the author is at hand to declare that he had no such meaning, so he may have been misled with regard to Scripture. We say this, not for the purpose of opening any controversy, but simply to defend ourselves from an imputation made.

"What is the difference between civilisation and barbarism?" recently asked a schoolboy of his papa. "Simply this, my boy,' was the reply, "Civilisation consists in knowing the art of killing your enemy at two miles distance with a cannon ball, while to kill him with a sabre at arm's length is barbarism."

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SATURDAY, AUGUST 17, 1878.

THOUGHTS ON THE GOSPEL OF JOHN.

Ch. IX vs 3 & 4. The meaning is: It is neither on account of this man's sin or of his parent's, that he was born blind, but that the divine power should be made manifest in his restoration. I am sent in order that this divine power may be exhibited through me, and my time in this world is limited, so that I must not neglect this opportunity. The disciples must have heard something of the doctrine of transmigration, according to which men are born with certain disabilities because they have sinned in a previous birth. Our Lord answers this so far as it needed an answer, (it being opposed to all the teaching of Scripture) by the words: the night cometh when no man can work. Man's period of probation and his opportunity of influencing the world is limited to the life that so soon terminates.

7. Why did our Lord moisten the clay and put it on the man's eyes and bid him go wash in the pool of Siloam? The moistened clay was only an additional obstacle, an additional sealing up of the orbs of sight. Jesus often opened the eyes of the blind by a touch or by a word; but in this case he seeks to disconnect the miracle from himself as much as possible, sending the man away to a certain pool. For one thing, there was thus a trial of the man's faith. Every step that he had to take, to reach the pool of Siloam, was a trial of his faith. The thought would so naturally come up, I am just allowing myself to be made a fool of; if that person had really been able or disposed to open my eyes he would have opened them and not sent me to a pool whose waters have no particular virtue. But by faith he obtained the victory. Another thing: it sometimes happens that in the work of conversion there is something analogous to this additional sealing of the eyes. Men are deeply convinced of their sins, and their penitential struggle only appears to have the effect of intensifying their unbelief; their heart seems to get harder and harder; it seems as though they were getting further and further away from salvation, instead of nearer; the explanation being that they are getting better acquainted with the facts of the case. They are tempted to give up their hope of salvation; but faith enables them to endure, and before long they come out into marvellous light.

13. They brought him to the Pharisees. In the previous chapter Jesus said, I am the light of the world; he that followeth me shall not walk in darkness. The Pharisees had replied to this, Thou bearest record of thyself, thy record is not true. Now in the providence of God, one who had been blind from birth but had received his sight from Jesus, is brought before them. How will they deal with this testimony? Simply in a way to show that there is no blindness so invincible as that of the man who is wise in his own estimation.

16. There was a division among the Pharisees. Some were not so blinded by prejudice as not to see that the miracle was of the nature of a testimony of God to Jesus, and they dared not call him a sinner for doing it on the Sabbath day. But these persons do not appear to have offered any hindrance to the others. They saw that they were in danger of having their own piety called in question by not assenting to the view of the others.

22. Even the parents of the man on whom Christ had bestowed so marvellous a blessing, were more influenced by the fear of displeasing the Pharisees than by gratitude for this blessing. What a sad exhibition of humanity have we in this chapter, what an illustration of the fact that men love darkness more than light. Light and darkness are here seen in mortal conflict. The poor man tells what Christ has done for him. No one can deny the fact. There is no denying that he obtained his sight by obeying the word of Jesus.

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But the Pharisees had taken up a position of antagonism to Jesus, and had declared that every one who became his disciple should be excommunicated. Now if Jesus were recognized as the Christ of God, it would be paramount to an admission that they themselves were deceivers. Every thing in this world must give way to self-interest. If facts are opposed to this, then facts must be treated as traitors. In this narrative we have an epitome of the history of the conflict of the Gospel with the darkness of this world.

FOOLS PHOTOGRAPHED FROM HEAVEN. III.

"God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided? Luke xii 20.

The information that we have concerning the person here spoken of, is to this effect: He was wealthy. His wealth had not been obtained by dishonest means. It had not been wrung from the poor and the helpless. It came to him in the course of Providence, by the blessing of God upon the cultivation of his fields. His ground brought forth plentifully. He had a splendid harvest. He was at first embarrassed to know what he should do with it, as it exceeded the storage capacity of his barns. A bright thought struck him. He would immediately construct larger barns, so as to be able to accommodate the whole of his harvest. Having formed this resolution he said to himself, I shall thus have an abundant supply for future need and will be able to take my ease, eat, drink and be merry. Now in all this he did not transgress any rule that men ordinarily recognise. Having the means of doing so, he made provision for coming days. He of course had no idea that he was to die that night, without ever seeing the gathered sheaves of his fields. Like most men, he hoped to live yet many days. But our Lord, who is the light of the world, characterizes his conduct in three ways. He tells us first that we have here an illustration of covetousness. Next, the man was a fool in acting as he did. Lastly, in laying up treasure for himself, he was not rich towards God. We learn then that it was covetous on the part of this rich man to think only of himself in the disposing of his harvest. We profess to be Christians, disciples of Christ, but have we received his instruction on this head? If a man has wealth poured in upon him in the providence of God, or by successful enterprise, and puts it carefully away, and goes on adding to it all his days, and becomes a rich man, all the world is ready to do him honor. To speak of him as covetous would be thought very bad taste and the mark of a narrow mind. Christ tells us that the man who, having the opportunity, is not rich towards God, is covetous and is a fool. A man rich towards God is one who, having enough for his immediate wants, thinks of the poor who are in great need and gives them the surplus of what he needs, making more account of their actual need than of his own possible need in the future. It is uncertain if he will live, but it is certain that God will live, and if there is a future for us we shall find God in that future. And it is evident that if we are guided by him in the disposal of what we have to day, we shall not fail to have his help in future times of need. The folly that is brought before us in this passage, consists in living for this present world. This man seems to have thought only of the life that now is. He was provident, but only with reference to this present life, not with reference to the world to come. Whatsoever a man soweth that shall he also reap, and in the coming world he will reap as he has sown in this. Our future there is to be determined by our present conduct. We shall have treasure in heaven if we now lay up treasure in heaven. He is a fool who is not seeking to lay up treasure in heaven. To do this, faith is necessary. We must believe in God; we must believe the testimony of his word as regards our true needs and as regards the provision made by him for their satisfaction. We must believe in Christ, the revelation of God. We must believe the promises, and feel that, armed with them, we shall not need to fear the possibilities of the future. Faith in Christ will leave us free to remember the wants of our poorer fellow-men and share with them what our Heavenly Father bestows upon us.

Covetousness is folly, just as it was foolish in the dog crossing a bridge with a piece of meat in his mouth, and seeing his own shadow in the water, to imagine it was another dog and another piece of meat; trying to snatch this away, he loses the substance and has nothing. That which we have over and above our present need, comes to us from the same heaven that bids us love our neighbour as ourself. If a person sends us in one envelope a sum of money, and in another an intimation of the way in which he would like to have us dispose of it, we consider ourselves bound to administer it in accordance with these instructions. Now God has not left us without instructions and it will not do for us to say I can do with my own what I will. Your own is simply that which you retain with God's approbation. Now if we have been playing the fool with the gifts of providence, or the fruit of our labor, if we have been acting as though it were our own, to please ourselves with, if we have been forgetting the world to commend laying up treasure for the present instead, let us make haste to ask God for the true wisdom.

INTERNATIONAL BIBLE STUDY.

August 25th, 1878.—*Daniel* III. 21-27.

The noblest part of this chapter is in verses 13-18 where the three Hebrew youths stand before the King and testify their determination to hearken to God rather than to man, though the man be a king of kings. Is it true, said the wrathful monarch, that ye do not serve my Gods nor worship the golden image that I have set up? The emphatic word here is 'my.' It was not merely that they refused to worship the Gods of the country, but that they refused to worship the Gods of Nebuchadnezzar. This was an affront to the king himself, an act of rebellion, and not merely of impiety. Nebuchadnezzar claimed to be *Pontifex maximus*, supreme pontiff, so that religion and royalty should be indissolubly interwoven. My Gods; this it is that has intensified the persecutions of almost all historic periods. Somebody claims to have power to determine what men shall believe, and whom they shall worship, and the offence of the disobedient is that they ignore this claim and insult the earthly power that professes to speak in the name of heaven. From first to last, this idea of the authority of the ruler in matters of religion, has been the great hindrance of true religion, inasmuch as it has been the great hindrance of religious liberty. *My Gods* or the burning *fiery furnace*; thus we teach you to recognize in the ruler of the State the head of the Church. Religion is regarded as useful mainly in the way of securing obedience to the earthly ruler. Heaven is one of the properties of the sovereign, one of the means by which, with the police and the army and the prison, he secures the subjection of his people. The alliance of the State and the Church has almost ever been for political purposes. The Emperor of Rome was *Pontifex Maximus*, and not to worship his image was to declare yourself a rebel, no matter how painful in all other respects you may have been. Our Lord separated the two things unlawfully thus combined, by the declaration, 'Give unto Cæsar the things that are Cæsar's and unto God the things that are God's.'

Shadrach, Meshach and Abed-nego were not obscure persons. They had been exalted to positions of influence and authority in the kingdom of Babylon. It would naturally occur to them that in these positions they would have the opportunity of befriending their compatriots, and that it would be a disaster for their people and for the cause of true religion, if they forfeited the King's favor. There was much to be said on that side; but when the believer has an express command of the Lord, he is dispensed from the consideration of all possible results. Our God whom we serve is able to deliver us out of the fiery furnace and will deliver us; but if not, even if we should be mistaken in this expectation, and it should seem good to Him to let us suffer for his name's sake, be it known to thee, O King, we will not serve thy Gods. We believe in the power of our God to deliver us; we believe also in his kindness; but we are more concerned for his honor than for our own preservation, and we are content to die if such be his will.

They are delivered and more than delivered; for the Son of God is with them in glory. As Peter found it good to be on the Mount of Transfiguration, because the Son of God was there in his glory, so these three Hebrews found that there was no better place on earth than the fiery furnace. As the prisoners had to be thrown in bound it became necessary for those who bore them to come within the reach of the flames, and the result was fatal to themselves. In later times, persecutors improved on the fiery furnace, and bound the victim to the stake before they lighted the fagots.

A great deal that passes for a zeal for God is merely the resentment experienced because some one has impeached our piety. Men that are identified with a particular system consider that any reflection upon that system is an attack upon their supposed righteousness. The Roman inquisitor claimed to be a man of exemplary piety; he was either that or else he was an enemy of God and man; this last stigma he considered an outrage to be worthily punished with death. When a man has with very great difficulty seared his conscience and compelled it to speak as he wishes, it is peculiarly aggravating when some martyr by joyously suffering for the opposite truth, tends to restore life to this dead conscience. In this we have the secret of almost all the persecution that has been waged against the confessors of the truth.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

My dear Bro.—I have been thinking a good deal to-day about babies and feel I should write in the Guardian on the subject. And why should babies be written about? Because I believe they are often the unconscious means of retarding and in some cases wholly smothering the Christain activities of their parents.

A young Christian couple start in life, their hearts filled with love to God and one another. They take great interest in labouring for Jesus, all the concerns of their church they are actively engaged in attending to, the prayer meeting and the Sunday-school are loved, and altogether their lives are largely spent and their thought engrossed in the 'work of the Lord.' But after a time comes the 'baby', designed by God to be a fresh bond of union between them and Him. And the baby is welcomed with great joy as is right, for what greater gift can God give than an unsullied soul to be educated for him. But now comes the time when many a young Christian couple lose their first love for God. Baby is supposed to want no end of attention and nursing, and the father feels he cannot leave the mother and she feels she ought not to leave her child, and so from month to month matters go on; occasionally one or both the parents may be seen in the house of God, but all their former labours have ceased. 'Baby' has come and 'Baby' is not only a paramount but an all absorbing source of interest and very often it seems to me, long after 'Baby' has certainly ceased to need all the attention which probably it never required, the same ado is made and the same amount of time squandered over it as at the beginning. Now did God ever intend the baby to be such an autocrat? If our children are consecrated to God, would we be so occupied in our care of them as to let all other claims on our time and thought and effort pass by?

Yours sincerely
TRUTH.

Dear Sir,—The July number of the *Indian Evangelical Rsview* contains an article headed "The second ten years of Dr. Duff's Indian career, 1840-1850." It is a very interesting production. It throws much valuable light on the history of religious reform and educational progress in Bengal. Now is there no one to write a similar article on Dr. Wilson's career in Western India? There are not wanting men and

materials for such an article. The Rev. Messrs. Hormazdji Pestonji, Dhanjibhai Nowroji and Narayan Sheshadri are in every way fitted to give us a series of articles, and I earnestly trust they will not fail to take the hint. Will they not give us the pleasure of seeing in the next number of the Review "Dr. Wilson's first ten years in India."

Yours very truly,

X.

Dear Sir,—You have written a good deal from first to last about the doctrine of perfection and yet many who are willing to learn do not appear able to understand what is really meant by it. Your paragraph in last Saturday's "Guardian" will I am afraid considerably add to the number. You say "that daily experience has nothing to do with the question." On the contrary it appears to many to have a great deal to do with it. The subject as treated by you and others who advocate it, is set forth as a very practical question. It has to do with the regulation of our thoughts and lives; and perfect conformity to the will of God in these matters is insisted upon as the duty of the true Christian, and as attainable in this life by an abiding faith in Christ. But if the "daily experience" of the believer falls short of such a high standard; if in the histories of the saintliest men that have lived or are living, you do not find one who has not confession of sin to make, or who if he scrutinizes his daily life will calmly say yes, I have lived the perfect life to-day, surely there is something here to make one pause before accepting such a doctrine. You however seem to say never mind the experiences of saints, past or present, the doctrine is true. But many considering the immense gulf betwixt the doctrine and the experience prefer to hold by the latter, *the facts of the case*, and say the doctrine, or in other words, your interpretation of Scripture must be wrong. One example of a perfectly holy man would do more to convince men on this subject than hundreds of volumes and if the doctrine is true the demand for such an example is a reasonable one. Where is he to be found?

S.

[We are sorry that "S" has misunderstood us. We will endeavour to make our meaning clearer.—We receive from the Lord *according to our faith*. If we do not believe that the Lord is willing to bestow a certain blessing upon us, we shall not ask for it and shall not obtain it. If Christians generally do not believe that the Lord is willing to give them victory over sin until they have reached the end of life, it will be vain to adduce their experience as evidence that God is not willing to give it them before. The experience of the Israelites during the forty years of desert wandering, did not show tha God was not willing to lead them directly into Canaan. If Christians generally believed that Christ was ready to redeem them from all iniquity, and if they were then to seek this blessing with all their heart and mind and not obtaining it should testify to their want of success, then their experience might be of value in the settlement of this question. David would never have slain Goliath, if he had not believed that God would enable him to do it. Many Christians are taught to pray 'Vouchsafe, O Lord, to keep us this day without sin;' but unless they offer the prayer in faith that God is willing to do it, they will certainly not obtain what they ask. As the man with the withered hand obtained by faith the power to stretch it forth, so the Christian obtains by faith power to do the will of God, according to his faith. (See 1 John v. 4, 5, 14, 15.) The experiences of Christians are very valuable, so far as they illustrate the readiness of God to fulfil his word; and this they do, according to their respective measures of faith. *Ed. B. G.*]

Dear Sir,—In his two letters in your issues of 27th July and 10th August, J. F. P. has raised no question, so far as I can see, that has not been discussed and finally set at rest long since. It is rather late in the day to appear as the champion of unwritten traditions, and urge that, unassisted by them, the Scriptures alone are not sufficient for salvation. This in other words is to utter the blasphemy that the written word of God is imperfect, and if J. F. P. and others of his way of thinking were not so thoroughly blinded by mistaken zeal, they would pause before hazarding a statement so utterly at variance with the acknowledged attributes of the Deity. I am afraid J. F. P. is one of the many Roman Catholics of my acquaintance who, while warmly advocating the necessity of traditions in a general way, are yet profoundly ignorant of what those traditions actually are. If your correspondent had but favoured us with a complete list of the traditions that he thinks necessary to salvation, he would have given us something tangible to go upon, and it would in that case have been very easy to show that these cherished traditions, though possibly *worthy* of belief, are yet not *necessary* to be believed, in the sense that the Scriptures are. J. F. P's silence however on the subject compels me to deal with it in a general way and I would beg his attention to the following questions:—

1. Whether J. F. P. is so thoroughly wedded to his traditions as to risk the inevitable inference that the Scriptures, though undoubtedly the written Word of God, are imperfect in themselves?

2. The traditions being admittedly truths handed down from mouth to mouth through a number of centuries, what guarantee is there that coming thro' this most uncertain of all Channels, they have preserved their *original* purity?

3. Is it not possible, nay probable that, filtered through ages, they have almost if not wholly lost their integrity, so that the traditions of our days are not the same with the traditions taught by the Apostles and believed by the primitive Christians?

4. Considering the manner in which they have been transmitted to us, may not some of the traditions bave been lost to us entirely? and if, as the Roman Catholics believe, their salvation materially depends upon them, how comes it that the perfect and all-seeing God, so merciful to us when He gave us His own written Word, did not provide against the absolute loss or mutilation of truths without which the written Word itself would be valueless?

5. Apart from all other considerations, is not the absence of traditions in the written Word a conclusive proof of their utter worthlessness in the eyes of the Lord; for, if He really attached to them any thing like the importance with which the Roman Catholics regard them, was it impossible for Him to have have taken means to preserve them?

6. Conscious of many practices which the Scriptures don't warrant, do not the Roman Catholics rather advocate the necessity of traditions in self defence, as a convenient enough answer to fall back upon when pressed home by Protestant objections?

In conclusion, I think, dear Sir, that it is impossible for any man who appreciates the Bible at its proper worth, and really believes it to be what it is, an inspired Book, to come to any other conclusion than that the Scriptures in themselves have been, are and shall be, *the only true and proper rule of faith.*

Your's in the Lord,
A. C. B.

Dear Bro.—After more than one year's work on the Railway between Sholapore and Tirupatty, the extremes of my circuit, I am constrained to write you some of the results of our work and of my experience and observation as to the real importance of this much neglected people of India called Ry. servants.

I have made about 1000 pastoral visits, talking and praying with the families and single men. Our preaching services are rather plain "*Bible talks*" at which the attendance has run from 4 to 25 persons. Of these meetings we have held about 150. The visiting or "house to house" work is far the most important feature of the Railway work as many more are seen in this way and you have every one "face to face." On this Line between the above named stations there are about 500 souls. English and East Indian (no mean congregation). I find them for the most part a very hard worked class of people. I find them a *much neglected* class of people; very little has ever been done toward giving them regular religious privileges and little of anything in the way of schooling for the children. The Line is reasonably well furnished with Reading Rooms, but the superabundance of novels and billiards well nigh destroys all the morality —(let alone religion) of the ordinary Newspaper, found on the table. Satan has not failed to gain influence enough to persuade the authorities to supply the traveling public with all sorts of liquor in the Refreshment Rooms. But the truth is, the Railway servants, those who can ill afford it too, furnish the mass of patronage there without which it is really doubtful if they would pay.

And for those who can ill afford the costly brands of the Refreshment Rooms, there are not wanting vendors mostly natives of a cheaper but not less deadly stuff. So it is not at all suprising if pay day is a royal day for drunkenness at most of the nine stations I have been visiting.

I am free to acknowledge that many of these persons are what politer people would call "*rough*" or "bad" or "dissolute." I state one or two reasons in their favor.

Their work is one of much exposure and responsibility and the popular error of the nation that "*men must drink a little*," strengthened by the example of the officiating Ry. Chaplain and the Apothecary's continual alcoholic prescriptions for all diseases, has made *drinking* well nigh a universal habit among them all, thus involving all in the outer circles of the awful vortex of drunkenness.

So little example of sabbath keeping is shown them that it is not strange if you cannot discern Sunday from another day unless by extra excesses.

Formerly no Sunday Services were held at these stations, save as the Chaplain would hold them on the M. R. C. once in a station per month. The other 3 sabbaths were blank. Further let me say, scarce any effort has been made to visit these people to try to do them any good and as the devil is an habitual and indefatigeable pastoral visitor he has had his own way. But God has shown us in the year how to relieve the darkness of this picture. There are now regular weekly sabbath meetings in Sholapore, Goolburga, Shahabad, Raichore, Cuddapah and Tirupatty while we are trying to realize the same in Gooty and Adoni. And in Goolburga, Shahabad and Raichore a fellowship band meets during the week. Valuable workers have been developed at Sholapore, Goolburga, Shahabad, Raichore, and Cuddapah. And in this work we now have 38 members of our Church, while a few have been converted who have not seen it their duty to become a Methodist, though most have. Of these 38, 12 have been converted during the year. And the rest are members from Bombay, Poonah, Secunderabad, Madras and Bangalore. I am sorry to say that there are at least a dozen backslidden souls on my circuit who having come out from the above stations and finding no shepherd soon fell into the hands or claws of wolves.

I have never received abusive treatment even when doing the most earnest work for the Lord. Formerly the coldness with which I was received was not very encouraging. But I soon saw how the Lord was going to manage that. By and by my friends, whose prejudices more than their wicked hearts made them shy, got very sick. Then I have been most gladly received and kind words and a warm hearted prayer have made me new friends. Some giants of wickedness have been slain in this way. At present I cant complain of disrespect among the Ry. people. They show much kindness, even sharing with me whatever they may have. With a Local Foreman whose pay is Rs. 300 per mensem that means much. With a Madras Railway Guard with wife and family to keep on Rs. 25 per mensem it means more. I think I never have received greater kindness among any class of people than I now receive, once with a carriage examiner, again with a driver, then with a guard, then a Station Master &c. And my heart is much rejoiced to see a great change in the outward degree of respect shown to religion in the short space of one year.

In four stations the Local Preachers visit and pray with the people, and distribute tracts, while at least one guard and one driver and two district engineers in the P. W. D. are zealous tract distributors among the natives. While there are not wanting in every station some persons who are seeking Jesus and a conscious experience of the love of God. We are creating a sentiment that grows daily stronger, that drinking liquor is a sin. Much has been done to undermine the idea that baptism and church membership makes a Christian and the word "*Christian*" is coming to mean a converted man or woman.

I want to say a few words about the importance of the work I am now writing about. I am quite certain no body yet in India duly appreciates the Railway as an evangelizing agency. The worth of the souls demands our more worthy attention. The use God can make of them if converted demands thought and consecrated work to save them. In addition to the neglect of the souls unconverted the Railway up country has been a reservoir for backsliders from the larger centres.

And every ungodly man goes up and down the line shaming the name of Christian by his blasphemy, vulgarity, lewdness, drunkenness or at the best shameful indifference, before from one to five hundred natives every day.

Is it not worth the while of God's people to pray and work for the thousands of men and women scattered over India on these great line of vital energy in the commercial world.

No other class of men in India have such intercourse with the natives of India.

Will not God's people in Bombay, Poonah, Secunderabad, Madras, Bangalore, Bellary and all over India pray for and look after every railway man and woman in their reach, to see if God will not convert, and use for his glory?

I am certain that by neglecting to utilize the Railway Agency, for evangelizing purposes, we leave one of the mightiest weapons in India in Satan's hand.

Yours truly,

C. B. W.

DEAR SIR,—I am very sorry to announce the death of our worthy and beloved missionary the Rev. C. F. Schawarz, which happened yesterday at 4 P.M.,

This is the first instance of a missionary's death in the place since 1854 when our Native Christian Village Sharanpur was established. He was a zealous, conscientious, faithful and devoted true missionary, like his namesake, and worked in the Lord's vineyard for nearly a quarter of a century. In this station he laboured for nearly the last 4 years; during which time his ardent zeal and indefatigable exertions in promoting the spiritual and temporal welfare of his flock, consisting of nearly 450 lives, have done so much good that his name will remain as memorable in native minds as that of the founder of this village the Rev. W. S. Price.

He and his assistant, Mr. M. Goray the Head catechist, worked day and night with exemplary disinterestedness in finding out work for nearly 100 persons for the past two years of Famine.

His cares for the sick and needy were great. Those who were infirm were put in the Poor Asylum. Helpless children were put in the Orphanage. Those who were able were provided with work in sinking wells and improving fields.

In this way while all around people were in actual starvation, these poor creatures were duly supplied with Spiritual and bodily sustenance. Four excellent wells were sunk and decently built.

Having worked so hard, he had sent on his wife and children to Germany with the intention of following them shortly; and then, after recruiting his health, to return to his field of labour with fresh vigour. But God had ordered otherwise for his faithful servant. We sympathize with his bereaved family and hope that the friends who knew them, will ask of their heavenly Father to grant them sufficient grace to bear this mournful loss. The dear old gentleman was suddenly taken ill yesterday at 3 A.M. Ague came on, then fever, and then severe pains in the stomach which lasted almost to the last; the pain in the stomach was so intense, that he was quite unable to speak of any matter. Half an hour before his death the pains left him; and turning towards his catechist who was in attendance said "Mr. Goray, it is all over now." And having turned his eyes towards heaven he immediately became unconscious.

Shortly after this, he died a peaceful death and left his two daughters mourning by his side.

Happily we have our Secretary the Rev. T. K. Weatherhead and his lady amongst us. They were very kind and tender, and rendered the most valuable attendance during his illness. The funeral took place this morning at 8. All the European residents of this place, and the members of the Native Church were present. The Funeral Service was read by the above mentioned minister.

This event has cast a sad gloom over this station.

Yours sincerely,

Y. H. K.

14th August 1878
Sharanpur, *near Nasik.*

NOTICES.

IT is proposed to establish a *home* in Poona for children, whose parents are desirous of sending them to any of the undermentioned schools.

1. Bishop's School for boys
2. Do. for girls
3. Scottish School
4. Methodist do

The advantage of such an institution is obvious, as the comfort and well-being of the children will necessarily be better attended to than can be expected in ordinary public schools.

For particulars as toterms, limit of age, &c., please apply to MRS. G. MILES, No. 43, Nesbit Lane, Byculla.

THE Lord's day morning service in Falkland Road Hall will commence hereafter at 11 o'clock.—The Rev. Mr. Park is to preach at Dean-lane Hall tomorrow at 6 P. M.

Epitome of News.

SATURDAY, AUGUST 10.

—*Times of India*: "The prosecution by the G.I.P. Railway Company of two men for the supposed robbery in June last year of 250 bags of grain has not been more successful than were the proceedings taken against the unfortunate officials of the same company, Messrs. Dewey and Bedford. In the case decided yesterday in Mr. Nana Morojee's court, the prosecutors were unable to put forward any evidence besides that of the informant to show that the property alleged to have been purloined was in the possession of the company at the time named in the charge, and as the magistrate considered the evidence of the informant "totally unreliable," the prisoners were discharged."

MONDAY, AUGUST 12.

—An Indian paper says: "His Highness the Maharajah of Gwalior, G. C B., whose liberality is proverbial, has sent some lacs of rupees to his agent in Benares to perform some grand Anusthan of Mahadeva. One crore of Mahadevas will be worshipped, and while the worshipping goes on 500 Maharatta Brahmins will be daily fed; besides this a sabha (meeting) of the Maharatta Brahmins will be held, when rupees will be distributed to them." To worship a crore of Mahadevas would necessitate a longer life-time than that of Methusaleh. Most Hindoos know but one Mahadeva, that is, Shiva. Perhaps the meaning is, a crore of images.

—*Times of India*: "The Political Agent at Mandalay is authorized to remonstrate with the Burmese Government in favour of Colonel Wyndham, the American who is imprisoned there."

"The Bhimbher Pass into Cashmere is about to be closed and Cashmere tourists recalled."

—The *Englishman* says:—We regret to hear that a telegram was received on Tuesday in town from Sydney, confirming the loss of the James Service. No particulars are given regarding the fate of those on board.

—The steamer Anadyr, which arrived in Shanghai on the 12th ultimo, reported that when in the vicinity of Tong-Tong Island, the progress of the steamer was suddenly stopped, and the cause was ascertained to be a tremendous ray (flat fish), which doubtless had been surprised in its sleep having been struck by the stem of the steamer. The engines were stopped immediately, and an attempt was made to raise the monster on to the deck. All the materials used in the attempt, however, broke under the weight, and the interesting capture had to be abandoned, to the great regret of all. According to the estimate of some persons on board, the fish weighed from 8,000 to 10,000 pounds.

—A chuprasee at Fort Gwalior, recently murdered an old man, his wife, and his daughter. Some three months ago he fell in love with a cook's daughter and resolved to abandon his lawful wife, the parents of the girl being satisfied to receive him into their family circle on his wife's abandonment. When all his money had been extorted, he was excommunicated from the family, and left penniless, without even food. This preyed so upon his mind that about 6 a.m. on the 4th he entered their dwelling and killed the old man, his wife and the daughter.

—In nearly all the principal towns of the Australasian colonies, expeditions are being fitted out and companies formed for the exploration of New Guinea, and a petition has been sent by the Australasian Colonisation League, praying that the territory, consisting of that portion of the Island of New Guinea not in the possession of the Dutch, together with all the islands situated between Fiji on the east, the Dutch settlements on the west, the equator on the north, and Australia and New Caledonia on the south, might be taken possession of for and on behalf of the British Empire; and that such territory when taken possession of, might be placed under the jurisdiction of the colony of Victoria. The enthusiasm of the intending emigrants had, however, been somewhat damped by the results of the expedition which left Sydney in April last in the *Colonist*.

—A Rajkote correspondent dwells on the cruelty which the superstitious fears of the people impel them to practice on innocent persons suspected of being in league with the goddess of cholera, The popular fury not long ago vented itself on the sweeper caste, and members of that persuasion were subjected to a pitiless persecution and torture, but lately cases of a similar kind have cropped up in a Kattywar village named Sirdhar and in Morvee, in which the victims have been selected without discrimination as to age, rank, or sex. Happily, the perpetrators of the crime at Sirdhar are already in the hands of justice, His Highness the Thakore himself taking an active part in bringing them to punishment. The circumstances of the deeds done in Morvee are peculiarly painful. One of the victims, a young girl, was branded all over a with red-hot iron and the other, a youth, was buried alive in the ground up to his neck, and left to die by a slow process of starvation and exposure.

—*Rangoon Gazette*: "From Mandalay we hear that the once gallant *sabreur* and *impressario* Colonel Percy Wyndham is now incarcerated in the criminal jail for having assaulted Mr. Andreino, the Italian Consul. The Burmese Court sentenced him to be paraded like a common felon through the streets, and to be beaten at every cross road or street corner, which in other words means death. But for Mr. Shaw, our Resident, who informed the Burmese authorities that he would not allow a European to be so treated, this disgraceful sentence would, we believe, have been carried out.

TUESDAY, AUGUST 13.

—A special mission under the charge of General Sir Neville Chamberlain G.C.B., G.C.S.I., is about to proceed to Kabul. The mission will comprise Major Cavagnari, C.S.I., Deputy Commissioner of Peshawar, Major St. John, R. E., Captain Hammick, Military Secretary to Sir Neville Chamberlain, and a medical officer. They will be escorted by detachments of the Guides Cavalry and the 11th Bengal Lancers, and will probably leave Peshawur early in September.

—Attention is called to the severe treatment that ponies receive, in the the game of Polo.

—*Bombay Gazette*; Poona, 12; "The Governor opened the Fine Arts Exhibition this afternoon, in the presence of a great assemblage of Poona society. In his speech His Excellency highly complimented Major Tanner, whose landscapes are conspicuous for their excellence, and spoke with much good feeling of the loss Art in India had sustained by the death of Colonel Baigrie."

—The death is announced of Mr. J. Inglis, M. A., the Head Master of the Fyzabad High School, who succumbed to an attack of cholera on Saturday week. Mr. Inglis was wellknown in Bombay in connection with the Scottish Orphanage and the John Connon Schools.

—The steam ship Francis I. which left Bombay for Havre on July 11 with a full cargo of cotton has put back leaky, after reaching almost within sight of Aden.

—According to the latest intelligence regarding the remnant of the Victoria Nyanza expedition received by H. M.'s Consul General at Zanzibar, Mr. Merton, who had recently been with king Mirambo of Unyamwesi, had returned to Zanzibar with the news that he had met Mr. Mackay pressing on through Ugogo, and that the Rev. C. T. Wilson had gone back to Uganda, Mr. Mackay, however, has been very unfortunate, for at the beginning of April a band of robbers attacked him, and carried off not only his small stock of food, but all his quinine and many other valuable articles.

—Mr. Morarjee Goculdass has accepted the seat in the Bombay Legislative Council offered to him by His Excellency the Governor.

—*N. Y. Evangelist*; "Dr. J. C. Ayer, proprietor of a large number of patent medicines, died in an asylum for the insane at Winchendon, Mass., Wednesday. He had been engaged in the manufacture of pills and syrups for many years, and his name is known through his medicines all over the world. In the later years of his life, before his mind became unbalanced, he was desirous to become known to the public as a statesman, and not alone as a maker of pills. He secured the Republican nomination for Congress in 1874, but was badly defeated, and in his own town of Ayer his image was burned by the people. It seems likely that brooding over his defeated hope of acquiring political position, and over the indignities cast upon him by the men he expected to rally to his support, caused his mind to become unhinged. In June, 1876, he became so violent that he was conveyed to a private asylum in New Jersey, where he remained for some months, after which he was taken to Winchendon. His estate is estimated as worth $15,000,000 to $20,000,000."

WEDNESDAY, AUGUST 14

—*Bombay Gazette*: "The information which has reached India about the state of affairs in Cabul is full enough to lead to the belief that Russia has succeeded in making friendly arrangements with Shere Ali. So far back as the 22nd of July General Abramoff, the Governor General of Samarcand, arrived in Cabul with his mission. There must have been previous negotiations between the Ameer and

the Russian agent, because if there had not the latter would never have been allowed to cross the Afghan frontier. The subsequent proceedings point to the establishment of an *entente cordiale* which it behoves the Government of India to view, if not with alarm, at least with a serious appreciation of the gravity of the situation. The mission was received in durbar by Shere Ali, who accepted letters from the Czar and the Governor General of Turkestan. On the 2nd instant the Ameer held a grand review in honor of his vistors, troops and representatives being summoned from all parts of Shere Ali's territory to swell the importance of the occasion."

—Same; London, July 26: "We have not yet done with the unfortunate Schouvaloff-Salisbury memorandum. Among the papers recently published have been a set of instructions which were sent on June 8 to Lord Odo Russell by Lord Salisbury. These instructions practically amount to an order to oppose Russian annexation in Asia, and especially the seizure of Kars, Ardahan, and Batoum. Now, the Schouvaloff-Salisbury memorandum was signed on the 30th of May, and by that agreement the annexation of these three places by Russia was accepted by England. Everybody, of course, knows that this memorandum was not intended for the public eye, that its publication was extremely distasteful to the Government. The inference is that these instructions were simply intended to throw dust in the eyes of the nation and to lead to the false impression that our Plenipotentiaries were defending that which they had already given up. On the whole, Lord Salisbury, I think, comes very badly out of this business. He had at one time the reputation of being out-spoken to rudeness and straightforward to the verge of Puritanic stiffness. But since he has become Foreign minister, he has more than once made statements which stand on the borderland between truth and falsehood. Lord Beaconsfield said, long ago, that he had "educated" a party. He can now make the additional boast that he has educated his bitterest enemy into some of his own dark and devious ways."

—Same: "General Gell was a good soldier, though he saw but little service, and the Bombay public, particularly the Parsee section of its community, recollect with gratitude that weary and careful watchfulness which saved the city from blood and possibly from plunder a few yesrs ago at the time of the Mahomedan and Parsee riots. During the heat of the day, and far into the small hours of the night during 16 or 18 days of intense excitement and anxiety, the General was seen constantly in the saddle galloping all over the island and visiting picquets and detachments of troops which he had placed at certain intervals, at points from whence danger might be anticipated. Those days have passed away, and time makes one forget the hidden dangers of that period. But there are still amongst us officers who were in the secrets of that hour. It is a fact, as they well know, that Bombay was saved by those mimic war arrangements which General Gell planned, and so wisely kept to himself and to those few officers whom he conferred with and trusted."

General Gell was residing of late at Weston Super Mare. Short before his death he visited Conrwall, in seemingly good health, but he there got a chill while bathing in the sea, which resulted in his death.

—The steamer Staffa from Newcastle and the Anchor Line steamer Europa, from Bombay and Kurrachee for Liverpool, came into collision with each other in the neighbeurhood of Ferrol, Spain, on July 17. There was a dense fog at the time, and notwithstanding the observance of the usual precautions on the part of the Europa she was run into by the steamer Staffa, and sunk three hours thereafter. Fortunately there was no loss of life, the Europa's boats having been at once lowered, and all the passengers and crew were transferred to the Staffa, which landed them at Ferrol, whence they proceeded to Corunna.

—A telegraphic report from Jacobabad, dated the 12th. reports that the Indus flood on the 11th passed through Nurwah at several points between Jacobabad and Sirki. Part of the Jacobabad taluk is under water. The town is surrounded, and much damage has been done to the crops and canals by this and the floods from the Mula, Bolan, Lahri and Shapur rivers, which came down repeatedly in flood. A further report, dated 13th, states that the Kushmore bund is threatend. There are five breaches at the 46 mile caused by the hill floods, but all have been closed. Heavy floods are passing Massuwala and making openings in the bund.

—*Overland Mail*, Aug. 13: Amongst the deaths recorded this week are:—Col. J. L. Miller; Col. J. Scriven: Col. Cotter, C. B., Royal (late Madras) Art.; Major Gen. W. Skene-Row, late Bengal S. C.; Major-Gen. J. S. Gell, late Comdt., Bombay Garrison; Major C. Gordon, Madras S. C.; Admiral Sir H. R. Yelverton. G. C. B.; Thomas Oldham, LL. D., formerly Director-General of the Geological Survey of India; the Dean of Peterborough; and Capt. Sir G. Biddlecombe, R. N., C. B.

Emigration from Egypt to Cyprus has already begun; also from Malta. The Eastern Telegraph Company have offered to lay a cable between the island and Alexandria immediately. It is also reported that house rent, provisions, and other necessaries have risen enormously in price in anticipation of the wants of the British troops.

—*Bristol Post*: "Mr. and Mrs. George Muller landed at Liverpool on Sunday (July 7), on their return from the United States, and reached Bristol Monday. They were present at the usual Monday evening services at Bethesda Chapel, when Mr. Muller said that he had travelled more than 19,000 miles since he was last in Bristol, and had preached 299 times, in more than 200 churches, and had received written invitations to 108 places in America beside those which he went. Both he and Mrs. Muller are in excellent health.

—A Zealand correspondent writes, under date May 22:—At one of Dr. Somerville's meetings in Nelson, a few weeks ago, he spoke of the work that the Y. M. C. Associations were doing all over the world, and expressed a desire to see one in Nelson. At his invitation about thirty remained after the meeting, and talked the matter over with Dr. Somerville. A committee was appointed, and a constitution drawn up. It was then proposed that the Committee should rent an hotel that was to let at the time, and turn it into a temperance boarding-house, reserving one or two large rooms for the Association. At first a great many difficulties cropped up, but ultimately the agreement was signed, and the Committee took possession of the building.

—*Madras C. M. Record*; report of the Dummagadem district: When Col. Haig built the Mission House at Molapadu in 1861, most of the Kois of that village had so little faith in his motives, that they left the village and went, and settled down in different villages in the Nizam's dominions. However some have returned, and others have come from other parts, so that there is now a very fair-sized village there. Of course we have often talked to them, but have until lately felt that the seed was being sown on the wayside. However the work does not seem to have been in vain, as they have built a school, asked us for a teacher, and we hope to open the school in five or six days time. We have also received several messages from villages further down the river, and we are earnestly praying the Lord of the harvest to send forth labourers into his harvest. In fact our great want is suitable agents, and if we had half a dozen more we could find most promising openings for them at once. The light has not been extinguished in the villages where the work was hindered some few years ago by an unworthy agent, who has since 'gone to his own place,' and some of the Kois who read in the schools still continue to pray in secret to their Father who sees them in secret.

Thursday, August 15.

—The Str. *Mongolia* with English Mails, left Aden for Bombay, yesterday, 1 p. m.

—A correspondent, writing from Cape Town on the 8th of June, says:—I wish some of our old friends would come out here and see how a bran-new British consittution works in the southern hemisphere. All I can tell you now is that the parliament which a year ago was devoted to the old or Molteno ministry has just decided by 37 to 22 that Sir Bartle Frere was right in dismissing them. Our colonial Kaffir war is, I trust, drawing to a close; all but one of the leading chiefs have been either captured or slain; but things look threatening in every other quarter of the African horizon. Ours was evidently the first wave of a political and social epidemic like that of 1857 in India.

Friday, August 16.

—Our rain-fall up to yesterday was 88 inches. In many parts of the Concan it exceeds 100 inches. Much rain has been falling in the Deccan, too much, it is feared.

—Shums Ahmed, who has just been arrested and committed to the Sessions at Bareilly, is quite an historical character. He sheltered in his house, when the Mutiny broke out, Mr. Henry Aspinall, a conductor in the Commissariat Department at Bareilly in 1857, and his family; but subsequently, yielding to the fanaticism of the neighbouring Mussulmans, he put them all to the sword. A correspondent of a Bengal paper says:—"He had put young babies to death in a very cruel manner, first flinging them up and then receiving them on the point of his sword and cutting them into pieces under the very nose of their parents, though they had repeatedly entreated him to take away their lives first. I hear he had been arrested once before, but acquitted for want of sufficient evidence for prosecution."

—In the Chittagong Munsiff's Court, the other day, a suit was brought to recover Rs. 50 from a ryot, of which sum Rs. 4 was principal and Rs. 46 interest. The following judgment was delivered:—"Plaintiff's case has been proved. Considering the high rate of interest entered in the bond, it was proper for the plaintiff to institute the suit soon after the time fixed for payment was over. That has not been done, purposely to charge the defendant with a heavy amount of interest. Plaintiff, in my opinion, should get interest at the stipulated rate down to the stipulated time, and at the correct rate of 12 per cent, per annum thereafter down to the date of institution of this suit. Case decreed *ex parte* for Rs. 8, annas 12, and pie 3, only." The same plaintiff got a decree for more than Rs. 550, some two or three years ago, where the principal claimed was only Rs. 50, and the interest was more than Rs. 500.

—Deaths last week, 551.

—It is said that the Toolsee lake has only one-eighth the capacity of Vehar lake.

—Mr. Bennett, the proprietor of the *New York Herald*, proposes to send the yacht Dauntless on a voyage of discovery to the Polar Seas, via Spitzbergen, in addition to the Pandora, which will attempt to reach the Pole by another route.

—Miss S. D. Collet, hitherto such an advocate of the Calcutta Brahmists, has been writing about the marriage of Mr. Chunder Sen's daughter in a way that does not please the *Indian Mirror*. An article in the *Mirror* closes as follows: "Miss Collet has unhappily identified herself with one side only. She has every right to do so. Our respect for her is too great to let us for one moment suppose that she has willingly suppressed anything that might be impartially urged in favor of the other side. The preoccupation of her mind makes sober judgment impossible in her case just now. Let her dispose of her services in any way she thinks best; only those who care to have accurate information on the subject of the Brahmo Somaj, must no longer accept her representations as embodying all the facts and principles of that movement. Her position as a Trinitarian Christian would constitute a disability sufficiently formidable. Hitherto such disability has been somewhat modified by private and personal sympathy. Her unfortunate partisanship in the present controversy constitutes an additional disability which is entirely insuperable."

Selections.

MRS. GEORGE MULLER'S LETTER TO CHRISTIAN WOMEN IN CHICAGO.

Chicago, June 11, 1878.

My Dear Friends:—As I shall not have the privilege of seeing and speaking a few words to you, it has been laid on my heart to write a few lines to you instead, which, with the Lord's blessing, I trust may be profitable. It appears to me a matter of the deepest moment, that those who unite together to work for the Lord, as you are doing, should seek to rise above the ordinary, unsatisfactory kind of Christianity, that is so prevalent around us. Let us not be satisfied, as so many are, with only hoping that we shall be saved; but let us strive to enter into the true liberty of the gospel, into a deeper, fuller realization of what we posses in Jesus than many of the dear children of God often attain to.

Allow me then, in the first place, affectionately to ask, whether you are certain that you are saved? Do you know that your sins are forgiven? Are you at peace with God, and should you be ready at any moment either to depart and be with Christ, or to be caught up to meet him in the air, if he should suddenly return (as he will do) to take his people to himself and to judge the ungodly? How is it with you, my dear friends? Answer each of these questions, as in the presence of God; for they are solemn, weighty, momentous considerations.

We are, by nature, lost, ruined guilty, undone, sinners, without one particle of goodness in ourselves; and the only way of salvation is, to put our sole trust in the atoning blood, the death and resurrection of the Lord Jesus Christ, who became our Substitute, and "was made sin for us, who knew no sin, that we might be made the righteousness of God in him."

The Word of God declares that, by nature, we are dead in trespasses and sins, that we have no spiritual life and that we must accept Christ or perish, "He

that hath the Son, hath life; and he that hath not the Son of God, hath not life." This is the Divine testimony concerning us. Allow me also to remind you, that we have only one brief life; that time is very short, and that eternity is hastening on. Where will you spend that eternity? The stupendous realities of a future state will soon break in upon us, and we shall enter, either upon the joy unspeakable of the New Jerusalem, to dwell forever in the Father's house, and enjoy the sunshine of his countenance, or be cast into the lake of fire, into "the blackness of darkness for ever," throughout the countless ages of eternity.

If, however, we really and truly belong to the Lord Jesus Christ, then is it our happy privilege to surrender ourselves wholly to him, and to let the one grand object of our life be, to serve the blessed Master. Deep, intense, personal love for Christ, springing out of an apprehension of his boundless love to us, as revealed in the holy Scriptures, is what we should ardently long after; for what will not love accomplish? The most heroic, wondrous deeds are upon record, as having been achieved by man out of love for his fellow man; and shall we do less for Jesus, who gave himself for us? Oh, that we had his deep, yearning, intense compassion for perishing sinners! then should we truly hunger, and thirst, and labor, for the salvation of the lost.

True personal affection for Christ, will also lead us to love others, even the most unlovely, for his name's sake; and the poor, needy disciples of the Lord, will have a special claim upon us. Permit me to ask, what are you doing for them? What real self denial, dear friends, are you exercising, that you may be able to give, and to give liberally, to the poor, the sick, and the afflicted, who belong to Jesus? Shall we offer to him that which costs us nothing? or shall we not rather spend and be spent in acting according to his blessed mind, and long that the spirit of the Master may pervade our entire being? Our money, time, and talents, all we have, and all we are, belong to our precious Saviour. Do we love, minister to, and care for, any that are his, he counts it as done unto himself; and we shall most assuredly be richly recompensed in the day of his appearing.

Think, I pray you, of the joy hereafter, of hearing those blessed words of commendation, "Come, ye blessed of my Father, inherit the Kingdon prepared for you from the foundation of the world; for I was an hungered, and ye gave me meat, I was thirsty, and ye gave me drink, I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me, I was in prison and ye came unto me." "Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Let us seek then henceforth, to be truly decided for Christ, to be out-and-out Christians; for those persons are neither happy in their own souls, nor made a blessing to others, who are half-hearted yea and nay disciples, who seek to hold Christ with one hand and the world with the other. If we are professed followers of the Lord Jesus, we have no right to follow the maxims, the principles, the dress, the fashions, of this present evil world. Christ and the world can never be united, and "We are not our own, but are bought with a price." We are to "come out from amongst them, and be separate." I believe that the love of dress, of jewelry, of personal decoration, is a fearfully besetting sin amongst Christian females in the present day, and that the line of demarcation between the church and the world in this respect, is becoming fainter and fainter. A grievous amount of time and money is expended upon self, and a miserable bunch of artificial flowers, or some superfluous adornment, often occupies us more than a hearty desire to feed the hungry, or to clothe the naked, out of love to the blessed Jesus.

Let us, dear friends, be honest with ourselves, and come to a solemn determination in the fear of God, to reduce our expenditure; to think not of what we want, but of what we can do without; in order that we may have wherewith to give abundantly to the cause of Christ, and not only to the poor, but for his work, in an endless variety of ways. I earnestly press this upon you all, beloved friends, because my dear husband and I have long known by experience what a joy and blessed privilege it is to give liberally, habitually, and systematically to others, according to our means, and as God is pleased to prosper us. "There is that scattereth and yet increaseth," is litterally true in our own happy experience. Oh! the joy, the luxury of doing good, of making hearts glad! And think you, that, in the day of Christ's appearing, we shall look back upon the past, and feel that we ever did too much for him? No, never, never.

We must remember also, that this is only the sowing time; by and by will be the harvest. As we sow now, so we shall reap hereafter. Let us not then be weary in well doing, nor squander our time, talents or money, but seek to "lay up treasures in heaven," to spend and be spent for Jesus. These remarks I most earnestly and affectionately commend to your serious and prayerful consideration.

Your sister and servant in Christ,

SUSANNAH GRACE MULLER.

(*Mrs. Geo. Muller, Bristol Eng.*)

ST. JAMES'S MISSION, CLAPHAM.

THE congregation of St. James, Clapham (Vicar, Rev. Aubrey Charles Price), has for some months past been praying that God's blessing may be given to a special sixteen days' Mission. This Mission was commenced on the 26th May, and ended on the 10th of June with a thanksgiving service.

God, who hears and answers prayers, has in this case given a great blessing on the work undertaken with a singleness of eye to His glory. This year, as in previous years, the Holy Spirit has bee with us in mighty power, and all in answer to prayer. Poor souls who have come to our services, weary and burdened with sin, and who had only treated Christ as a name, have accepted Him as their Saviour who died on purpose to save them, have found that peace which the world cannot give, and which will last to all eternity, if they will be guided by God's eye.

Our services have all been very well attended, and, in fact, on Sundays, so great has been the crowd seeking admission, that the chancel of the church was filled, and not a single seat could be found downstairs, and that with difficulty up. We had two services with a sermon, and two prayer-meetings, and an early morning service, with an address to Christian workers every day during the Mission. The service in the evening was always followed by an after-meeting, when the Gospel was put in its very simplest form, that the veriest babe might understand; and at these after-meetings the anxious were asked to remain behind, that Mr. Price, or some Christian worker, might have an opportunity of speaking to them individually, and thus, by God's grace, help to remove the difficulty that one so often hears from unbelievers, viz., "I can't feel any change," or "I am too bad." Among those who attended the services was one who had not been to church for nineteen years; another who had not been for three years: and another who had not been since he buried his mother; and we dare say there were many more such if we could have had an opportunity of speaking to them.

During the first week Mr. Price was assisted in the evening services by Rev. W. Haslam, and Rev. J. H. Haslam; but in the second week all the services were conducted by Mr. Price himself.

Many thousands of tracts must have been scattered over St. Jame's parish during the Mission. On my way to the services any night I could not fail to be struck with the number of tract distributors, and also to notice with intense interest how readily they were taken by almost everybody, and read there and then by not a few, who were thereby constrained to go into the church.

There were those also amongst Mr. Price's workers who had laid themselves out for the work of visiting the public-houses in the parish, and bring men therefrom to the Church, and in many cases proved successful, while to those who would not come a tract was given.

No one who loves the Lord Jesus Christ could help being delighted to hear the singing in the streets by some Christian workers, led by Mr. Kipling, City Missionary, of some of the most familiar hymns, with a view of getting people to come to the services, and I happen to know that very many were brought by that means, for which we bless and praise God.

We do like to see the working-men on fire with holy zeal in the cause of Christ. There is a Christian Working Men's Association, conducted by Mr. Kilpling, in connection with the St. James's Church, and every effort had been put forward by that very excellent body of Christians to get men, who, perhaps, would not go to church, to come to a meeting in the St. James's Infant School, on Thursday evenings, where Gospel addresses were given by the working-men themselves, who know Jesus as their Saviour, and delight to tell others the glad tidings.

There was not a single house in St. James's parish, no matter to what denomination of Christians the inhabitants may belong, where there was not left a Mission letter containing a list of the services for the sixteen days; by this means no one could excuse himself by saying that they did not know of the services being held.

On Monday, the 10th of June, was held a prayer-meeting, and a service to return thanks to Almighty God for the many blessings given unto us, and it was then that we could see, in some little measure, the result of the work that had been going on during the previous fortnight, which had been commenced and carried on with entire dependence on the Spirit of God. There were close upon 300 persons who came to the Lord's table on that evening. And thus ended a most glorious work, which God had given us to do during the sixteen days' Mission in the parish of St. James, Clapham. J. R.

—*Word and Work.*

SELF-LIMITING POWER OF SKEPTICISM.

BY REV. C. H. RICHARDS.

PRESIDENT Woolsey might well fellow up his suggestive and awakening discourse on "The Self-propagating Power of Sin," with another on the correlate truth of its Self-limiting Power. Moral evil is a fungus, whose abnormal growths multiply with startling rapidity from a single spore, like gangrene in a wound. But awful as is its fecundity and prolific energy, sin carries its checks within itself. Being in its nature a transgression of the divine order of the universe, God's cosmic arrangements are such that this disorder tends to destroy itself. If works inevitably toward a gradual corrosion or sudden explosion, toward slow disintegration or startling catastrophe, which tends to eliminate it. No extra divine energy needs to be put forth to punish sin. God simply supports and keeps in operation the system he has made, and sin evokes its own penalties within the system, affords in its own career a terrible warning to men, and carries its own limitations within itself.

The same thing is true of those intellectual disorders which are often a source of sin. It is a mistake to consider infidelity as always a wilful iniquity; it may be mainly or wholly a mental infirmity. It may be falseness of view, arising from unfortunate temperament, or from ignorance, or from ill-digested reaction from exaggerated statements of truth. But however honestly held, unbelief in the fundamental or organic facts of spiritual life, is a disorder that impairs the integrity of the life, and is self-limited. The great systems of false belief have shown themselves to be at variance with the ideas that are inwrought into the eternal plan of the universe. As they have developed they have made clear their unnaturalness, and have evolved a self-destructive energy that has finished them. In the long run they play themselves out. They may re-appear again in various forms, but as soon as they have time to again develop their innate antagonism to the deepest needs, instincts and aspirations of the race, they are again destroyed. The history of human thought abundantly proves the curious fact that a bad system of belief commits unconscious suicide. It dies of a paralysis produced by the vice of its own false ideas.

It is interesting to see how systems have changed and disappeared under the operation of this law. Epicurus did not forsee the consequences of his theories, which he viewed as merely a speculative explanation of the universal system. He thought he "discerned in matter the promise and potency of every form of life," and atoms and their combinations accounted for everything. Friction was the only trouble, and a comfortable order was the great desideratum. Virtue was only another name for prudence, and the chief aim in life was enjoyment. Those who first held and proclaimed these ideas were men of lofty thought and noble lives. But with their successors the logical consequence of thus ignoring the spiritual element of life was a development, first of elegant sensuality, and then of gross corruption. It degraded manhood and enfeebled nations. The world soon had enough of it, and it died out.

The Pantheistic fatalism of the stoic, though in many respects a nobler system, fared no better. There was no such thing, according to this theory, as an intelligent, personal God; but the whole universe, with its incessant activities, was God, and the unchanging necessities of its blind laws held man in a pitiless grasp. The only thing to do was to submit. Steel your heart to bear whatever comes, and when ground under the cruel wheels of the soulless machine, show what dignity, and fortitude, and heroic virtue you can command. But this emptied life of its noblest motives, robbed it of many of its loveliest traits, made man the mere sport of fate, and shrouded the future in impenetrable darkness. Instead of broadening and completing life, men found that it narrowed and distorted it, and it died out. These systems charmed many of the noblest minds of the world at first; but they had only to develop their real character and legitimate results, when they lost their hold upon the convictions and regard of the race.

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Human nature is sure to revolt from any scheme that robs man of nearly all that maked life glorious. The modern philosophy of science, if logically carried out, would annihilate at a stroke half our science and nearly all our civilization. Its first principle, that we can be sure only of what we can verify by sensation and experience, strictly applied, would allow me to believe only in the verdict of my own senses. Shut up to one's own little experience, thus, the record of the wide world's study is totally unreliable, history is a tissue of fables, art a delusive phantom, and morality a myth. It is only when faith, trust, and the primary truths of intuition are brought in that these become of value. On the postulate that the soul is nothing that cannot be expressed in molecular changes in the brain, and that these follow fixed aud invariable laws, we are no longer masters of thought or will. Life, bereft of freedom, has neither guilt nor worth, beauty nor ugliness. Judas and Jesus are on the same level, and are neither to be praised nor blamed! Never fear that such a system, with its necessary consequences, will long be entertained in the world. It is at war with the clearest facts of life.

But while every so-called system of untruth is transient, and certain to pass away, it may wreck many lives while in the ascendency. The freshet of an hour may drown a man as effectually as an ocean that submerges a continent for centuries. We must work diligently to save men from the benumbing, dwarfing, deadening power of false ideas. But let us never be alarmed lest any form of unbelief is in danger of capturing the world, for the life that is in it is death, and the very energy of its development is self-destructive.—(*Advance.*)

TELEGRAPHIC NEWS.

Rome, August 8th: Cardinal Nina has been appointed Pontifical Secretary of the State in place of Cardinal Franchi, deceased.

Vienna, 8th: In consequence of the opposition that is being made to the Austrian advance in Bosnia and Herzegovina it has been decided by the Austrian Government to mobilize a further body of troops.—The complete electoral returns of the elections the Hungarian Chamber of Deputies have resulted in increasing the Government majority.—In consequence of the attack made on the Austrian Cavalry during their advance on Maglai in Bosina and the loss they sustained, a larger force of Austrians has attacked the enemy and routed them after severe fighting with heavy loss. The loss sustained by the Austrians was trifling.

London, 9th: The papers in connection with the mortality during the late Indian famine have been published.—In the Commons last night, Mr. Fawcett said he hoped the Government would consult Parliament relative to the reforms to be carried out in the Asiatic Provinces of Turkey. Sir Stafford Northcote, however, deprecated any discussion on the subject, and said that negotiations were now proceeding with the Porte for the conclusion of a Treaty arranging for specific reforms in the revenue, police, and judicial system. In the House of Commons to-night the Under Secretary of State for India, in reply to a question said, the Indian Government had recommended and Lord Cranbrook had sanctioned a readjustment of the boundary line of the Maharajah Holkar's territory, by which he obtained an extension of 350 square miles of territory in Khandeish, and that this act of grace was peculiarly gratifying to the Maharajah.

Vienna, 10th: The insurrectionary movement in Bosnia and Herzegovina is on the increase, and a stubborn resistance to the Austrian advance is being made everywhere. The fighting between the Austrian troops and the insurgents is continuous.

Rome, 10th: A circular has been issued by the new Pontifical Secretary of State, Cardinal Nina, which follows the conciliatory policy of his predecessor, Cardinal Franchi.

London, 11th: Advices from Cyprus state that much sickness prevails among the troops stationed there.—The official Russian *Gazette* of St. Petersburg announces that it is the intention of the Russian Government to exact the rigorous execution of the Berlin Treaty.

Constantinople, 11th: The Russians have occupied Varna, which the Turks have evacuated. Safvet Pasha has been created a Knight Commander of the Star of India. The Porte has agreed to grant to Crete certain concessions in the interests of peace, but refuses to grant the demands made by Greece because they are considered to be unjust.

Vienna, 11th: Further advices of the fighting which ensued on the attack made by the insurgents on the Austrian reconnoitring party at Zepce on the 7th instant, state that the engagement was of a sanguinary nature, and that 600 insurgents took part in it; the Austrians were, however, victorious after inflicting heavy losses on the enemy. The Austrians during the engagement captured a battalion of Turkish troops of the Reserves (Redifs) and eventually occupied Zepce.—The Turkish authorities at Serajevo have been instructed to yield to the Austrian occupation.

London, 12th: The *Daily News* states that a portion of the Indian Contingent began to embark at Cyprus yesterday.—Consols 94¾.—Half the Ghoorkas and the 25th Regiment of Madras Native Infantry are embarking at Cyprus for their homeward voyage to India.—20,000 of the Mahomedan population of Batoum are assembled to resist the occupation of the place by the Russians.—Lieutenant-General Warre has been appointed Commander-in-Chief of the Bombay Army in succession to Sir C. Staveley.—Major General Bright succeeds Major General Hardinge in Bengal.—In the House of Commons this evening, Sir Strfford Northcote, in reply to a question as to when the British Ironclad Squadron would leave the Sea of Marmora said, that it would leave when the Russians had evacuated Turkey.—The Under Secretary of State for Foreign Affairs said, that the Government had received no information confirming the news that the Russians had crossed the River Oxus.—He asked Mr. Denison to postpone his question as to whether it was true that the Ameer of Afghanistan had expressed his readiness to receive a Russian Resident at his Court.—The Under Secretary of State for India, in reply to a question said, the arrangements which had been so long in progress to restore the native rule in Mysore will be completed by the time the Maharajah attains his majority.

13th: In the House of Commons this evening, Mr. Stanhope, Under-Secretary of State for India, brought forward the Indian Budget, and in doing so laid stress upon the importance of the financial proposals for the present year. He defended the Licence Tax, observing that nobody had suggested any way of meeting the increased expenditure on account of the Famine by a reduction of expenditure. As regards the mortality during the late famine he said it was estimated to have been 1,350,000 souls. He congratulated the Indian Government on the abolition of the Customs line, and vindicated it against the attack made by Lord Northbrook. He explained the changes made in the Customs Tariff, which, he said, showed the enormous growth of the imports and exports of India. There were two great uncertainties in the path of Indian financiers, and these were Famines and Rate of Exchange; the first of which had been provided for. In conclusion he said, the prospects of the present season made the future hopeful.

14th: In the Commons last night, Mr. Fawcett said the accounts in the Indian Budget were misleading, and he therefore moved that the security against undue increased military expenditure in India was inadequate. A desultory debate followed, and the motion was negatived by 59 against 20 votes.—Lord Salisbury in the Lords, and Sir Stofford Northcote in the Commons, in reply to questions put regarding the Russian advance in Central Asia, said, the knowledge possessed by the Government respecting the Russian positions and their proceedings in Central Asia was incomplete. Government had, however, accepted the responsibility of sending a Mission to Cabul, since they cannot disregard the circumstances which have recently occurred there. British interests in Afghanistan exceed Russian interests, and consequently an equally influential Mission will be despatched.—In the commons last night, the Under Foreign Secretary, replying to Mr. Denison said, the Government was unaware of the nature of the negotiations which were proceeding between the Russians and the Ameer of Afghanistan.—Colonel Stanley, war Minister, replying to a question said, the sickness among the troops at Cyprus gave no cause for anxiety, and was merely a mild fever.—Her Majesty the Queen has held a Grand Naval Review at Spithead, which was however marred by boisterous weather which prevailed.—Mehemed Pasha has been appointed a Commissioner for the purpose of endeavouring to repacify Bosnia.

Vienna, 14th: Latest advices received here state that the Austrians who were advancing on Svornik, which is situated on the Bosno-Servian frontier, have been compelled by the insurgents to fall back on Gracamitza after five days' continuous fighting.

—*London, 15th*: The Treaty between Austria and Turkey will be signed soon.—A stringent and sweeping Bill for the repression of Socialism has been brought forward in the German Federal Council.—The German Ambassador at Constantinople has insisted upon the execution of the Congress proposals in respect to Greece, and the Porte has consequently modified its resolution in the matter.

A CLERGYMAN, says the *Rock*, was sent for to visit a young girl who was seriously ill. She was the only child of her widowed mother. The illness proved fatal, and the once happy wife and mother was left in poverty and desolation. A few days after her child's funeral the widow called and requested to see the clergyman. After some little hesitation, she put into his hand a small packet, containing money, which she begged he would give to some society which was sending the Gospel to the heathen world. He opened the parcel, and, to his amazement, counted out £20. He at once remonstrated with the widow, told her that, gaining her precarious living as a laundress, she surely ought not to give so large a sum. With great modesty she urged him to take it, and then said: "How I come to have this large sum is just this: when my child was born, I thought she'll live to get married some of these days, and I thought I would begin to put by a little sum to be a store for her then. I began that day with sixpence. You know what happened last week. Well, I thought to myself, the heavenly Bridegroom has come, and He has called her home to be His bride: and I thought, as he has taken the bride, it is only right He should have the dowry.

PASSENGERS SAILED.

Per P. and O. Str. *Australia*, 9th, additional:

For Brindisi.—Mr A Penny, Mr Tyndall, Major Grant and infant, and Major Portman.

For Venice.—Captain Campbell.

Per P. and O. Str. *Travancore*, 16th:

For Southampto .—Mrs Cruikshank and two infants, Major and Mrs Thorold, Dr Duke, Mrs Comerford and two infants, and Mr W Boardman.

For Brindisi.—Dr and Mrs Charles, Mr J B Fuller, Mr J G Charles, Mr W J Galway, Mr Ogilvie, Capt H S Elton, and Major Walker, R A.

For Venice.—Capt Cruikshank, R E, Mr Apear, and Capt Lethon.

For Aden.—Lt A J C Nuthall, and Mrs Nuthall.

PASSENGERS ARRIVED.

Per P. and O. Str. *Venetia*, 13th:

From Southampton.—Mr H Davies, Mr Wright, Mr W and Miss J Batchelor, and Mr A Theyer.

From Brindisi.—Mr J Low, Mr Leppel Griffin, Dr R A Clarke, Mr Norcoss, and Mr O B Irvine.

From Venice.—Mr B Pomeroy.

From Gibralter.—Mahomed Khan, and Mr Cooldy.

Domestic Occurrences.

BIRTH.

OSBORNE—August 12th, at Igatpuri, the wife of Mr. Walter Osborne, of a daughter

DEATHS.

McKENZIE—August 6th, at Khamgaum, West Berar, John Smith, son of J. McKenzie, aged 13 months.

PROCTOR-SIMS—August 7th, at Bhownagar, Mary Adelaide, child of R. Proctor-Sims, C. E., Executive Engineer, Bhownagar, aged 3 years and nine months.

UNGER—At Sholapore, Mr. William Unger, Band Master and Pensioned Line Sergeant, Bombay Army, aged 105 years.

BARNES—August 9th, at his residence, Mazagon, Henry Bedford Barnes superintending Engineer P. and O. Co., aged 57 years and 6 months.

CLARK—August 13th, at Poona, John William Douglas, infant son of J. Clark, Esq., of the B. I. S. N. Co., aged 16 months.

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BY GEO. BOWEN.

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